

# IMPACT

Weekday Religious Education Quarterly

Winter 1968 / Department of Seminaries and Institutes of Religion, Vol. 1, No. 2



**Imagination** in teaching is going beyond the barriers to thought and feeling where a new world awaits creation.

**Participation** in teaching is being unafraid, knowing that the most rewarding pursuit for meaning and example must be in self.

**Caring** in teaching is understanding that love is not a product but a catalyst.

# I M P A C T

**Metaphor** in teaching is involving the senses, for in them thrives a friend who can make an idea an experience.

**Answering** in teaching is remembering that those troubles which accompany life can be answered not in intellectual gyrations but in living the gospel of Jesus Christ.

**Timing** in teaching is knowing today—understanding that in a subject lies a pertinent idea, in an experience a relevant example, and in an audience a heart with an urgent need.

# IMPACT

Weekday Religious Education Quarterly

Vol. 1 Winter 1968 No. 2

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# Editorials

## THE WORTH OF SOULS



Remember the worth of souls is great in the sight of God . . . .

And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D&C 18:10,15.)

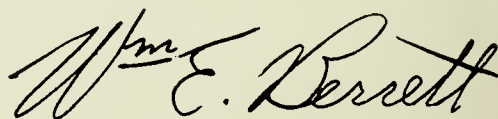
There is an ease in teaching the obedient which is so enticing and soothing that we often are hesitant to accept the challenge of the wayward and disinterested. We even find ourselves wishing that such a challenge would vanish—that we could rid ourselves of students who seem rebellious and associates who criticize our actions and cast doubt upon our beliefs.

But all are children of our Father in heaven and, while brother may turn from

brother, heavenly parents do not turn from their children. The heavens wept when the floods destroyed the disobedient in the days of Noah and determined to yet win them. God provided that his Son eventually go among them in the spirit world and organize his forces to teach them the principles of the gospel.

A teacher in a Church school should never desert a student or despair of winning the love of a neighbor. The gratitude of a parent when a teacher has helped to touch the heart of his wayward son or daughter is only overshadowed by the gratitude of God for the same accomplishment. “. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.) The gratitude of a parent, student, or neighbor touches the heart with healing balm, and the gratitude of God enlarges and enlivens the soul.

What is it that transforms human hearts? Not lectures nor examinations nor appointed tasks (though these are not without value), but the friendly smile, the handshake, the congratulations for something in which the other excels (though this be far from classroom procedures), the loaned book, the invitation to share an experience, the request for help. These are avenues we may travel together, and who can say that the vista at the end is not more soul-satisfying than the harsh visage so oft encountered at the end of formalized classroom procedures.



William E. Berrett  
Administrator



## ALOOFNESS

One of the growing problems of our times is that of aloofness. Such factors as urbanization, the ready availability of news from distant places, the constant impact of movies in the home, and the increasing inclination of people to be spectators rather than participants may well have influenced this tendency toward people viewing life from a distance.

Many of our society are already viewing the misfortunes of other people as if they were scenes in a movie intended to move our feelings but not involve us personally in the action. Society seems in some respects to be going through the kind of metamorphosis a tourist is said to go through in Yellowstone Park. The more bears the tourist sees the less attention he pays to them until finally he looks upon them as an irritable restriction on the flow of traffic. So society may view the cripple, an automobile accident, a funeral procession, or the troubles of others with varying degrees of reserved detachment or apathy. This is not intended to accuse our society of lacking friendship and compassion—wonderful examples of these abound—but it is suggesting that there is an increase in the percentage of people who are unconcerned about other people.

This isolation against other people, this anti-involvement insulation which seems to be a part of the personality apparel of many of our young people, offers a pedagogical challenge to teachers in the department. If there is an increasing tendency to observe life with a high degree of detachment, how can teachers use historical events and personalities as effective examples? If young people are not included or able to identify with people around them, how can we expect them to identify with Abraham, Paul, Alma, or Joseph Smith? In the past we

have faced the problem of trying to make history live for young people who habitually identified themselves with others. Under these circumstances the transference to historical characters was relatively easy. This situation is changing. The coming generation is more sophisticated and less inclined to identify with anyone. Their aloofness is not only a barrier against identity with their contemporaries but appears to make identity with personalities of the past doubly difficult. This has important implications in the field of religious education.

While the above may give new emphasis and direction to an old problem, the situation is not limited to the coming generations. Some teachers are able to draw close to students, communicate effectively, and prompt students to identify with them. Others are guilty of aloofness. They use the protective device of distance to keep themselves in their own little isolation wards safely away from their students. They often have much to share but seem to lack the means of sharing. Their limitations and inhibitions not only affect their personal relationships but, as suggested above, become barriers to teaching the gospel.

Aloofness acts as a chasm between people, thus making it difficult to achieve identity with others and accept Christ as one's personal savior. It is a barrier to such things as sympathy, understanding, appreciation, and love of fellowmen. It makes one less inclined to express the deepest and most meaningful things in life. It is feigned excuse for not being a good neighbor. In the character of a teacher aloofness becomes a formidable obstacle to teaching religion. Aloofness is an unwelcome intruder.

Albert L. Payne

In every field of endeavor man is continually searching for fundamental causes. He probes daily for the foundation upon which the present is based, and any success he attains in this quest gives him the key to control, direct, or create in his ventures of tomorrow. With every discovery, however, comes a new challenge to search again for the foundation of that which he has unearthed. He explores into the unknown seeking for hidden continuous foundations.

Man has also learned that as he pushes forward into the known of the present, foundations of the past become his guide and motivation. His success in building or achieving is hinged upon the correct use of the knowledge obtained from past discoveries. The past therefore becomes a pattern of man's advance into the future, for he, too, goes forward only through the continuous process of laying foundations.

Man creates in his mind the image of the structure he wants to build, the achievement he desires to attain, or the ideal to which he aspires. To bring his dream "image" into reality, he must begin to act. The foundation is the first step in his awakening and the first stage in the

unfolding of his dream. With the first action man changes from being the "dreamer" and emerges as the "doer." Even at this point, however, one cannot say that this is really the beginning, for the dream itself may have been inspired by reality. Its inspiration could have had its foundation in the concrete, and the dream completed unto reality may become the foundation of that which is yet to come. One unfolds into the other, for creation is "first spiritual, secondly temporal . . . and again, first temporal, and secondly spiritual. . . . (D&C 29:32-33.)

The point of departure from the unreal to the real is illustrated in the account of the first Creation: "In the beginning . . . the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." (Gen. 1:1-2.)

Man fashioned in the image of God responds to his inherent creative instinct and becomes the small counterpart of the great Creator who laid his first foundation. He, too, must begin with a foundation that brings "form" out of the "void"; and, as the "Spirit of God moved upon the face of the waters," so must the spirit of man "move" to bring his dream out of its spiritual realm into a temporal existence.

To materialize into existence each dream in its envisioned beauty requires effort. There is a time when the first rock must be cut and the first note played, for man is compelled to begin with the pick and the rock pile, the pen and the drafting board, or tiring self-conscious practice. All foundations, like that of the earth, are in the rough—unattractive in the beginning and often laid in the muck and mire—even as the roots of the water lily reach into the darkness of the earth beneath. Foundations are often unnoticed, unacclaimed, and unadmired. The higher the building rises into the

# the laying of foundations is a continuous process

H. Bartley Heiner  
Institute Instructor, Ogden, Utah



air, the deeper its foundations must be hidden in the earth. The effectiveness of man's life is only in proportion to the solid work he has devoted to the basic fundamentals of life—work which is seldom seen. The efficacy of teaching is closely related to the many unseen hours of study, preparation, and experience. Though methods and techniques may change, these fundamental essentials must always remain constant.

Foundations are timeless. It would be endless to penetrate into the past to where the first existence was without foundation or to detect an existent object without cause, for that which is lies upon that which was and that which is to be is built upon that which is.

Foundations have value only in continuity—a law of eternal progression . . . The brick beneath becomes the founda-

tion for the brick above, and each additional brick becomes the base for another until the structure takes form in all its perfection. That which we accomplish today becomes the founda-



tion for that which we achieve tomorrow. "For precept must be upon precept . . . line upon line . . . here a little, and there a little." [Isaiah 28:10.] It is a continuous relentless process never to be changed.

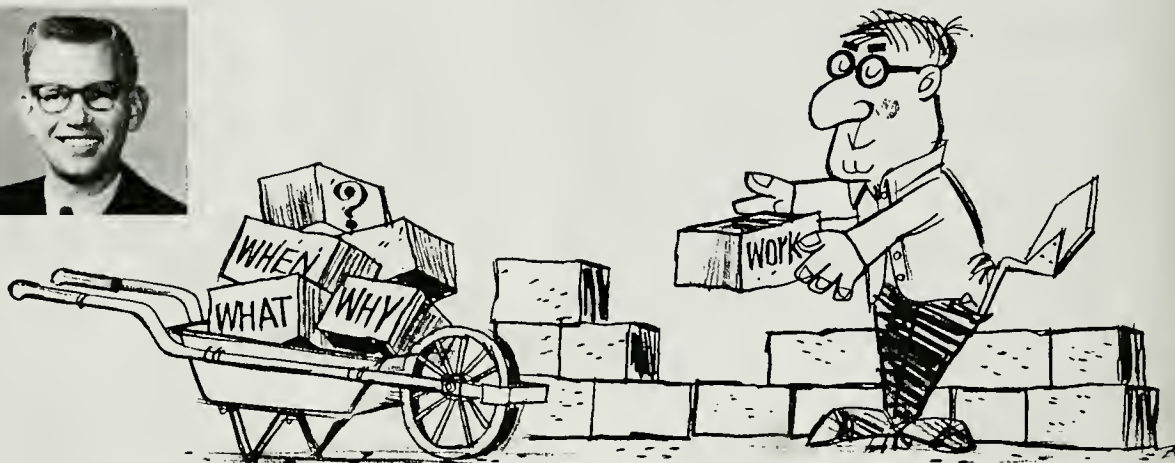


Foundations are void if detached. Their continuity depends upon the durability of the attachment of the preceding foundation or to that which has formerly been accomplished. Without this bond their effectiveness, strength, and usefulness are lost. A brick must be bonded to the brick beneath; the fender has no use unless attached to the body of the automobile; eyeglasses unattached to the eyes have no value. Even a man's worth is dependent upon his relationship to his fellowmen, his work, his family, and especially to that Source of power from which he came. Everything takes its value from its relationship or attachment to something else. Attachment gives "form" to the "void," and foundations without this close harmonic connection have no enlargement. This truth is emphasized in the scripture: "For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; . . . (D&C 88:40.)

Continued on page 21

# FOUNDATIONS OF LESSON PREPARATION

Morris Q. Bastian  
Seminary Principal, Chandler, Arizona



Most builders claim there is nothing exciting about laying foundations, yet this basic process is the most important principle in building. Firm, secure foundations must be laid whether building a house, establishing a business, or preparing a lesson.

The unexciting task of laying a good foundation has no substitute in lesson preparation. The key to a successful lesson today is yesterday. Man is a product of his yesteryears. The past is the foundation of the present. Today's performance can be no better than yesterday's preparation and a successful tomorrow depends upon preparation today. Laying a foundation for successful lesson preparation therefore is a continuous process. Today's lesson is the offspring of yesterday's preparation.

One day some Cub Scouts were having a treasure hunt in a new neighborhood. Each team's list of objects to find included a difficult item—a snake. Snakes are usually scarce when someone is looking for them, but one team surprised everyone by finding a dead snake within minutes after the game commenced. The amazed Cub leader asked, "How in the world did you find that snake?" The proud winner replied, "I saw it yesterday!"

Every teacher must answer three questions today in order to prepare a good foundation for an efficient and effective lesson tomorrow:

1. **What** am I going to teach?
2. **Why** am I going to teach?
3. **How** am I going to teach?

## What Am I Going to Teach?

The "what" in teaching is important because

there is so much to teach and so little time in which to teach it that a teacher must be selective. He does not have time to teach everything yet he has enough time to teach something. What should he teach? Do some concepts have priority over others? What is a good "rule of thumb" for a teacher to follow in determining the most important message of a lesson?

Teachers should favor worthwhile concepts rather than simply choosing "interesting" items. Paul H. Dunn in his book *You Too Can Teach* (p. 103), specifies that "Class Time Should Be Devoted to Learning Principles We Need to Know." He suggests that gospel-related subject matter can be divided into three categories:

1. **Things students need to know** Basic gospel principles necessary to salvation—understanding of faith, repentance, temple marriage, etc.
2. **Things students should know** Principles which are true but not necessary to salvation—the principle upon which the Urim and Thummin works.
3. **Things that are interesting to know** Subject matter classified as the "mysteries"—Adam-God Theory or location of City of Enoch.

Far too often valuable time is wasted on that which is most interesting, that which causes the most lively discussion, or that which raises the most eyebrows. Teachers must constantly follow the practice of putting first things first.

Teachers obviously should not consume valuable space and effort by cramming their resource files full of the "mysteries," sensational

items, and speculative doctrines. Resource files should be depositories for information which will build testimonies, clarify sound doctrine, or make the gospel real in the lives of students.

### Why Am I Going to Teach?

Someone once said, "Teachers don't always look where they are going but they always go where they are looking." Likewise, many teachers know what they are teaching but they are not aware of why they are teaching. Not so much **what** a teacher does but **why** he does it makes his lessons significant and meaningful. Teaching must have purpose.

A Sunday School teacher was once asked why he was teaching a particular lesson on a particular Sunday. His reply was, "Because that's the subject that comes next in my lesson manual." Other answers might well have been: "Because that's what I know most about." "Because I heard a talk on that once." "I have a handout I can give students on this subject." These and half a dozen other answers can be condensed down into one incompetent answer: "It will use up the time better than anything else which I have prepared."

To quote a famous educator: "No teacher has ever taught until the student has learned; no student has ever learned until his behavior has changed." A worthy purpose for a lesson is to change student behavior. Behavior might be defined as that which the teacher would like the learner to be able to demonstrate at the time the former's influence over him terminates. A good behavioral objective specifies explicitly what the learner will be doing when the lesson is completed. Therefore, an excellent way for a teacher to put purpose and meaning into his lessons is to ask himself, "Now just exactly what do I want my students to do when the lesson is over?" Then the teacher can organize his lesson materials and activities to bring about the desired end.

In order to organize and construct a good behavioral objective, the teacher should be concerned about the following:

1. Define what students will be doing when lesson objective is reached—write, quote, draw or type.
2. Describe conditions under which students must perform and work—in class, alone, or with a Bible.
3. Explain minimum standard of performance—identify four out of 10 scriptures.

An example of a behavioral objective in a typing class might be: Type from printed material at the rate of 35 words per minute with no more than two to five errors.

Teachers surely know what they teach, but

it is equally important for them to know why they are teaching. Knowing where one is going is having an objective, but knowing why one is going in that particular direction adds purpose and meaning to life. In order to bring meaning and worth to their lessons, teachers must be able to answer the query, "Why am I going to teach this?"

### How Am I Going to Teach?

One of the common myths among lay teachers is that they must associate teaching with telling. To assume that telling is the most effective and efficient way to teach is fallacy. One person put it this way: "A lecture is a means whereby material goes from the notes of the lecturer to the notes of the hearer without passing through the heads of either." Just as "there is more than one way to skin a cat," there is also more than one way to teach a lesson.

Certain basic factors should be kept in mind when selecting an appropriate teaching method. The objective is the best criterion for making such a choice. The method is simply the vehicle or means to the end. For example, rote memorization or location of scriptures might best be taught by instructional games or drills. A feeling of appreciation, sympathy, or gratitude might best be taught by sharing testimonies, stories, or an appropriate motion picture. Concepts—mental pictures—might best be achieved through a class project, field trip, or film. No one method can reach everybody but everyone can be reached by some method; therefore teachers should vary their teaching approaches.

No teaching method will work unless the teacher does! Michelangelo once said, "If people knew how hard I had to work to gain my mastery, it wouldn't seem wonderful at all." Teachers cannot wait for things to happen—they must make them happen! Too many teachers quit looking for work after they "land" a job. They forget that the ambition of the carpenter makes the hammer work. Likewise, the diligence of the teacher makes the method work. Teaching is the easiest when teachers work at it the hardest; it is the hardest when they work at it the easiest.

The desire of every teacher is to be able to prepare and implement a successful lesson, but the key to successful teaching lies in a yesterday of preparation and in the answering of three pertinent questions:

1. **What** am I going to teach?
2. **Why** am I going to teach?
3. **How** am I going to teach?

# GRANITE SEMINARY 1912



## The Foundation Is Laid — Weekday Religious Education Is Made Available

**Ward H. Magleby**

Director of Publicity, National Secretary of  
Deseret Clubs, and Assistant Department Editor

Although Granite Seminary first in the Church blossomed in 1912, the seed was sown more than a decade earlier. Dr. Karl G. Maeser, superintendent of Church schools, was going about the country by horse and buggy endeavoring to convince scattered stake presidents that classes in religion should be organized in their stakes. He met with Frank Y. Taylor, president of the newly-organized Granite Stake

at the Millcreek Wardhouse. "Dr. Maeser, in order to put over his point, had a number of boys called in from the fields where they were working. He took the boys and conducted a religion class with them before the other men. President Taylor was converted to the idea of religious education by this demonstration." (Charles Coleman, Dwight Jones, Lyona Andersen, Erma Rosenhan, *A History of Granite Seminary, 1912-* p. 2.)

Nothing concrete, however, was done until Dr. Joseph F. Merrill, faculty member at the University of Utah and second counselor to President Taylor, suggested to the president in 1911 that a seminary be established adjacent to Granite High School. With the approval of President Taylor and Horace H. Cummings, superintendent of Church education, Dr. Merrill met on March 8 with the Granite District board of education upon their invitation and discussed with them "the idea of establishing 'a school adjacent to the Granite High School for the accommodation of students who may desire to attend both schools with the privilege of studying theology and historical subjects.' The board came to the conclusion that the proposition would be favored so far as it did not conflict with the regular high school work." (*Ibid.*, p. 3.)

The proposition was later presented formally to the Granite Stake High Council which approved "... the Stake to provide a suitable building on its own grounds near the high school and employ its own teachers to offer courses in Bible history and theology to such students of the high school as may care to receive instruction therein."

"Having definitely decided to establish the school, the promulgators of the idea encountered several difficulties which they must solve. These were:

1. **Released time.** Permission must be obtained from the school authorities to allow the students time from school to engage in religious instruction.
2. **Courses of study.** The subjects to be taught and the manner of presenting them must be decided upon.
3. **Credit.** Students must be assured that their work in these courses would be recognized and credit received at both the high school and university.
4. **Teacher.** A teacher must be found who could present the studies well and who would measure up to strict character and personality standards.
5. **Funds.** Money must be obtained to fin-

ance the building and pay the salary of the teacher.

1. The first of these, released time, was already partly solved when the school board approved the project. However, Dr. Merrill went to James E. Moss, principal of the Granite High School, and inquired his sentiments on the matter. Principal Moss made no objections whatever to allowing released time during the last two periods of the day. . . . The seminary has grown until released time is given during every hour of the day.

2. The course of study was worked out by Dr. Merrill. . . . It included lessons in Old Testament, New Testament, and Book of Mormon. Bro. Merrill and President Taylor were of the opinion that the seminary should be on the same order as religion classes and should produce faith; it should teach girls to be ladies and boys to be gentlemen. This doctrine was placed above the teaching of scripture.

3. The answer to the question of credit is found in the following extract from a letter to Dr. Joseph F. Merrill: "The State Board of Education this day passed a resolution permitting public high schools to accept for graduation any work accepted by the University for entrance . . . ."

4. Finding a suitable teacher was a difficult task. The following paragraphs from Dr. Merrill's letter sets forth clearly the requirements demanded:

. . . May I say that it is the desire of the presidency of the stake to have a strong young man who is properly qualified to do the work in a most satisfactory manner. By young we do not necessarily mean a teacher young in years, but a man who is young in his feelings, who loves young people, who delights in their company, who can sympathize strongly with them and who can command their respect and admiration and exercise a great influence over them. We want a man who can enjoy student sports and activities as well as one who is a good teacher. We want a man who is a thorough student, one who will not teach in a perfunctory way, but who will enliven his instruction with a strong winning personality and give evidence of thorough understanding and scholarship in the things he teaches.

It is desired that this school be thoroughly successful; a teacher is wanted who is a leader and who will be universally regarded as the inferior to no teacher in the high school. . . . [Signed] Joseph F. Merrill

Thomas J. Yates, a young engineer who was supervising the construction of the Murray Power plant, was chosen.

5. President Taylor borrowed \$2500 on a note from the Zion's Savings Bank in the fall of 1912. This money was used to buy land and erect the building. The Church general board of education paid interest on the note, and when Granite Stake could not pay, finally was forced to pay the principal. The salary of Brother Yates, \$100 a month, was paid by the Church.

. . . The building was begun but a few weeks before the beginning of school; it was not finished until school had been in session two or three weeks. Theodor O. Tabiason was the contractor.

When the building was opened for classwork in 1912, it was a three-room structure, consisting of two small rooms, one a cloak room, the other an office and library, and one large classroom. The classroom was furnished with blackboards, arm-rests seats, and a stove for heat. There were no lights. According to the teacher, Mr. Yates, there were no regular textbooks except the Bible and the Book of Mormon. A Bible dictionary belonging to Bro. Yates was used. The students made their own maps of the Holy Land, North America. South America. Mesopotamia, and Arabia." (*Ibid.*, pp. 3-7.)

Having the distinction of being the first seminary teacher in the Church, Mr. Yates was a graduate in electrical and mechanical engineering from Cornell University and dedicated to the gospel of Jesus Christ. Although already employed full-time, after some persuading he consented to take the new assignment and worked out a schedule whereby he could include both jobs in his daily activities. Two classes were held the first year with about 70 students in all.

In an interview with Mr. Yates by Dona Miller and Joy Sansom on April 18, 1950, he reminisced:

Students were asked to prepare a whole chapter in the Bible and then report to the class. Then the class would discuss it.

No textbooks were used.

The students did not have any form of recreation, there were no parties, no dances, no class affairs or anything in recreation to deviate from the regular pattern of things.

Graduation was a simple procedure; only a diploma was given. Neither did they present any awards.

They had no officers. The students who

Continued on page 15

# THESE SERVE YOU IN THE PROVO OFFICE

In the first issue of **Impact** we reported the growth in the seminary and institute system and considered its effect upon the multitudinous activities in the department office at Provo. The article pointed to the many vital functions which each segment of the Provo office performs in serving the needs of this worldwide religious education program.

Knowing that many and even most of our readers are unacquainted with department office personnel, we wish to introduce those who provide the products, services, and functions of the central office and indicate the distribution of their responsibilities. A future issue of **Impact** will feature the administration of the department. For that reason this article does not include President Berrett and Brothers Tingey and Burton. Many of these people have a staff of assistants and secretaries to aid in their work.



The girl who greets you with a smile when you enter the President's office is **Joyce Wilde**. She began her earthly life in Welling, Alberta, Canada, and after attending preparatory schools took secretarial training at Calgary's Mount Royal College. Having worked with an insurance firm in Calgary and a law office in Edmonton, she started with seminaries and institutes in February 1958 as secretary to President William E. Berrett.

Joyce's assignment is special and in many ways confidential. In addition to serving as President Berrett's personal secretary, she is office manager, maintains the personnel files, and among other things supervises production of department directories. As active in the Church as she is in the department, she is "first" on the list of everyone who knows her.



**Alma A. Gardiner** has the unique position of financial assistant to the administrator. His assignment concerns such indispensable items as budget control, equipment purchase, production costs, supply distribution, and all mailing services. Any time money is involved, Brother Gardiner is involved.

Before coming to his present assignment, his 28 years of experience in the system were rather varied as seminary teacher, principal, and district coordinator.

Alma holds a bachelor's degree in business administration from the University of Utah and a master's degree in Church history from Brigham Young University.

Alma is a member of the MIA general board and a former contributing editor to **The Improvement Era**.

He and Evva are the parents of two daughters.

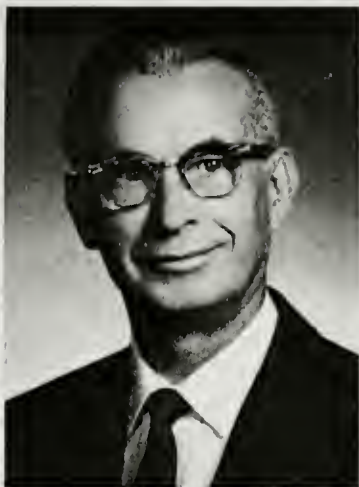


**Marshall Lee Miller** is the audiovisual director for the department with responsibilities in supervision, formulation, production, testing, and development of audiovisual materials. He has a staff of assistants consisting of seven full-time and 15 part-time employees.

Lee has a B.A. from Brigham Young University and an M.S. from Utah State University.

Previous to coming to the Department of Seminaries and Institutes of Religion, Lee had been an artist with the Utah State University Alumni Association and art manager of Brigham Young University Graphics.

He and Bonne live in Orem where there are also six little Millers.



The important assignment of gathering factual information, preparing report forms, making surveys, producing charts and all things statistical belongs to **Roy West**. Brother West puts the warm human touch to the business of cold facts. Most of the report forms and statistical methods used in the department have been influenced by him, and he keeps the administration informed on the trends in enrollment. One of his major responsibilities each year is the preparation of the annual statistical report.

His 39 years with the department have been spent in teaching and statistical researching, and many seek his advice on topics for advanced-degree studies.

Roy holds a master's degree in sociology from Utah State University.

He and Geneva are the parents of six children.



Supervisor of construction is **William T. Woolf**, who oversees the building program for seminaries and institutes. His formal professional training was obtained at the University of Utah. Bill is the quiet man who does his work without too much publicity. He works with all developmental phases of every building project.

He has been active in Boy Scout work, MIA, bishop of two university wards in Salt Lake City, and is now a stake superintendent of MIA.

He has been with the department for eight years.

He and Donna Rae are the parents of four girls and three boys.



**Albert L. Payne**, department editor, was introduced in the first issue of **Impact**. However, in addition to being editor of the department journal, Brother Payne is responsible for the final preparation and production of manuals, aids, and all printed materials which issue forth under the name of the Department of Seminaries and Institutes of Religion. He is also a contributing editor to **The Improvement Era** and supervises a monthly teaching article representing the department.

Brother Payne is a member of a correlation committee for the youth of the Church.

He and Sylvia are the parents of five children.



Director of academic research is also a new assignment to **Robert J. Matthews** who reviews and approves books for seminary and institute libraries, prepares a monthly education letter which is sent to all stakes of the Church, maintains department research and reading library, assists with preparation of teacher and supervisory manuals, works on special research projects, and prepares articles such as this.

He obtained a B.S. degree from Brigham Young University in political science and geography, a M.S. in Bible and modern scripture, and expects to receive a Ph.D. in scripture this year.

He has been 13 years with the department, consisting of seven years in seminary, two in institute, three as department editor, and one as academic research director.

Church assignments include high council appointments.

He and Shirley have three children.



**Ward H. Magleby** was also introduced in the first issue as assistant editor of **Impact**. However, in addition to his duties with the department journal, Ward has perhaps the widest range of activities of anyone in the central office.

He is assistant department editor, which includes editing course manuals and other teaching aids; director of publicity; national secretary of Deseret Clubs; and he is in charge of special services. Ward also frequently directs a training class for prospective seminary teachers.

Church activities include responsible offices of bishop and high councilor.

He and Ruth have three children.



**Ernest Eberhard, Jr.**, is director of seminary curriculum. His 34 years with the program have seen activity as teacher, principal, coordinator, and supervisor of curriculum.

Ernest's intense interest in proper communication has had both a deep and widespread influence throughout the system, and he has been responsible for the development of seminary lesson materials for the past 10 years. His motto has always been, "Can it be done better?" He is both author and exemplar of the well-known department maxim: "On what great idea or ideas which are important to the students will I hang the facts of my lesson today?" Everyone who knows Ernest knows that these words are the guiding principles of his life.

While living in Preston, Idaho, Ernest was seminary principal, bishop, and mayor of the city all at the same time.

His present Church activity includes membership on the priesthood youth correlation committee.

He and Nevon are the parents of six children.



The coordinator of seminary teacher training and placement is **Marshall T. Burton**. His responsibilities extend to all the teacher training programs throughout the system and include training, orientation, and placement of new teachers and also assisting teachers during their first year. Marshall's smiling face and happy disposition are great assets to his work.

During his 12 years with the seminary program, he has been a teacher and district coordinator, working at Kaysville, Salt Lake City, and Provo.

His Church activities include service in a bishopric, and he currently is a member of the Sunday School general board.

Marshall and June have five children.



**Leland E. Anderson** is director of the seminary teacher training program at Brigham Young University. His practical wisdom, fatherly counsel, spiritual maturity, and sparkling wit make every contact with him an unforgettable experience. He is something of a walking **Talmud**. His 21 years with the seminary system have been at Manti, Nephi, and Provo, Utah, and many of our present teachers came into the system through his training program. He currently interviews all prospective teachers for the seminary system and devises ways to improve teacher training.

His educational experiences include a master's degree from the University of Utah and four years as superintendent of the Juab School District in Nephi, Utah.

Church activities include service as a bishopric member, president of South Sanpete Stake, and presently patriarch to the East Sharon Stake in Provo.

He and Blanche have six children.



**J. Edwin Baird** is supervisor of the Lamanite seminary program with responsibility in every geographical area where the Lamanite people reside. Perhaps no one is more enthusiastic and eager to expound the merits of a program than Brother Baird is about his work, but the fruits of his labor are evident and the Lamanite seminary program prospers.

Brother Baird has 14 years' service with the system, during which time he taught seminary and institute before his present assignment with the Lamanite seminaries. In the meantime he also served as president of the Southwest Indian Mission.

He has a master's degree in educational administration from Utah State University.

Other Church assignments include service as bishop, counselor in a stake presidency, and stake mission president.

Edwin and Elizabeth are the parents of three sons.



**Glade L. Burgon** is coordinator of part-time institutes of religion wherever these exist outside a regular institute district. This is a relatively new assignment in the department but has shown great rewards in the matter of improved communication and greater awareness to the instructors of the purposes of the institute program.

Glade has been with the system for 14 years, during which time he has been a seminary teacher and institute director before his present assignment.

He has a bachelor and master's degree from Brigham Young University and expects to receive a Ph.D. in scripture this year.



One of the newest offices in the department is that of director of institute curriculum assigned to **E. LV Richardson**. LV has been with the system for 30 years, during which time he has taught in Logan, Tooele, and Nephi, Utah, and Tempe, Arizona. He comes to this new appointment with nearly 20 years' experience in the institute program as well as considerable experience and training in counseling. LV will give his full time and experience to the development and improvement of institute curriculum.

He has a master's degree in Christian church history and philosophy from Brigham Young University.

Church assignments have included service in a bishopric and high council.

LV and Irma have six children.

were allowed to belong to the Seminary considered it a great honor, and they realized that they were starting something new and different in the school system.

All students had to keep a complete notebook on all material given in class. They were checked regularly, and tests were given. The course was a much stricter one then. The seminary classes were much on the order of the Sunday School class. A general opening session, and then the classwork. (LeRoi B. Groberg, *History of Granite L.D.S. Seminary*, 2:11-12.)

Mr. Yates found travel by horse from his job at the power plant to the seminary and return each day too time consuming and had to resign after one year.

The next year, 1913-1914, a new teacher, Guy C. Wilson, was secured. \$1500 was appropriated by the General Board of Education for his salary, with the understanding that it was done only as an experiment to prove the seminary a success or failure, and that no precedent or policy was established thereby. (Coleman, et. al. p. 8)

Two years at Granite Seminary was the beginning of a lifetime of service by Guy C. Wilson as an educator in the Church, culminating as dean of the College of Religious Instruction at Brigham Young University, a position he held for nigh on to eight years. Interestingly enough, history at Granite records that he was instrumental in "the construction of a walk from the street to the building, and the dedication of [on] May 10, 1914, as a boosting day for the Seminary." (*Ibid.*, p. 9.) This meant that the students no longer had to wade in mud to get to their seminary class, for which they were most grateful.

During the administration of John M. Whitaker, who served as the single teacher from 1915-1920:

The perfected outline began to be used. . . . They contained from 105 to 120 lessons for the year's course.

Each class was organized with a girl and a boy monitor selected by the students, and they assumed the responsibility, whenever the teacher called, of not only being prepared themselves, but ready to conduct the class work for that day. The class began with singing and prayer. The responsibility for the conduct of the class and preparation for the work rested upon the monitors of each class.

Home preparation was required and gradually developed into as thorough a preparation for theology as any other subject.

Examinations were given at the end of each quarter and a general examination at the end of the year, and students were rated for credit according to the method adopted by the Granite High . . . .

It is of interest to note that because of the influenza epidemic of 1919, the high school was quarantined, ". . . but a considerable amount of work [in seminary] was carried on by correspondence." (*Ibid.*, p. 12.)

One individual not designated as principal but apparently serving in this capacity taught all the classes at the seminary from its beginning until 1921. At this time another teacher was named in the person of Floyd G. Eyre. The faculty increased progressively from that time.

Formal graduation exercises were first sanctioned by the Church board of education in 1923. At this time Granite Seminary issued 35 diplomas. Several students had completed their work previously and returned at this time to receive recognition of graduation.

In 1924 some remodeling was done on the building to provide two additional classrooms and offices. This necessitated walling up the main entrance in the front of the building and making the entrance on the south side thereof.

In 1929 the building was practically rebuilt with a new classroom, office, and storeroom being constructed. Frank K. Seegmiller became principal at this time with Merrill D. Clayton and James E. Moss teaching, ". . . a completely new school, building, teachers, and all." (*Ibid.*, p. 26.)

With an increase in enrollment from fewer than 350 students in 1929 to over 850 in 1949, another addition was urgently needed and granted. The expansion added two more classrooms and sufficient offices to accommodate a faculty of seven.

Still further expansion became necessary in 1965 when two more classrooms were added, together with restrooms, workroom, and storage facilities.

Other distinguished men to serve Granite Seminary as principal, each making his unique contribution to this great institution, include James E. Moss, 1938-43; Ralph B. Keeler, 1943-45; Merrill D. Clayton, 1945-65; and Keith W. Perkins, 1965 to the present. Obviously a great number of teachers have served as faculty members over the years.

Principal Perkins reports that a competent faculty, numbering eight, is currently enjoying fruits of the gospel with the 1,060 students enrolled, some of them meeting in the very rooms (remodeled many times) wherein this great program had its inception.



"All right, Jim, old kid!"  
I said to myself, "you will be  
my measuring stick."

## THE PAY THAT DOESN'T COME IN AN ENVELOPE

Wayne B. Lynn

Seminary Area Coordinator, Southern Arizona

"Some of your pay will be the kind that doesn't come in an envelope," Dale Tingey told me. Five years later, as I walked through the doors of the holy temple with heart overflowing, his prophetic words were recalled again in sweet memory.

The promise given years before had been realized many times, but today was kind of special. To appreciate this moment we must go back more than five years to a teacher struggling within himself to decide whether a seminary assignment should be accepted in lieu of employment offering financial advantage and recognition. Perhaps the promise of "the kind of pay that doesn't come in an envelope" tipped the scales toward a decision in favor of the seminary assignment.

Events leading up to this beautiful experience in the temple began on one of those days when my mood matched the dismal weather outside. A sharp wind was carrying bits of paper and debris in a snake-like procession down the trash-strewn alley and past the doorstep where it lodged in an ugly pile against the woven wire fence. Skies overhead were dark and threatening and to me the whole world seemed gloomy. I stood looking out the spattered kitchen windows where a light rain made small wet spots which were quickly blown over with loose dirt. Even the dirty windows matched my darkened feelings. This was not a good way to feel and I battled against it. Moving to the desert sands in Holbrook, Arizona, was a change in itself from the green mountains and water-filled streams of the section of Wyoming which was home to me.

Released time had been granted that year in Holbrook for the first time, and President William E. Berrett wisely counseled the local brethren to commence immediately holding released-time classes. Time did not permit the construction of a building.

The first day of seminary, classes were held in a Boy Scout bus parked on the vacant lot which hopefully was to be the site for our new building. Those who have traveled with young boys can imagine the condition of the bus—a somewhat different situation from the commodious classrooms and office to which I had been accustomed.

Forces of opposition seemed to battle our every step in trying to rent a building for seminary purposes. Houses were promised only to be withdrawn when pressures from outside sources became too great. The second week of school had commenced before we succeeded in renting a small frame house—a very humble dwelling next to the alley and opposite the high school. Kitchen cupboards soon became library shelves; cabinets were full of student journals; the small living room became our classroom; the single bedroom became an office; and a duplicator was precariously perched on a bathroom shelf. Paper supplies were stacked in the bathtub with fingers crossed, hopeful that no one would turn on the water.

In the predominantly nonmember town rumors and controversy, surrounded by exaggeration and misunderstanding, greeted our new program of released-time seminary. Although efforts were made to calm troubled waters, little was added to the popularity of the new seminary teacher who had become a symbol of the controversy.

So here I stood at a spattered window looking out at the clouded skies and trash-filled alley asking myself if it were worth it.

My reflections were short-lived, however, as a group of energetic students soon arrived and began crowding into the improvised classroom. Chairs were rapidly filled and but little space was left for the teacher.

Knowing that a teacher must be happy to succeed with his class, with a supreme effort I cast off my gloomy spell and launched into the lesson with as much enthusiasm as I could possibly muster. I was rewarded with appreciative interest and participation by most of the students—that is to say all of them except the back row of senior boys who leaned back in their chairs and issued an unspoken challenge for any teacher to reach them.

Following class discussion I gave a reading assignment in their text, the Book of Mormon. The back row of boys were slow to open their books and I noted that one did not respond at all. His book lay unopened on the armshelf of his chair while he looked at me as if to say, "Just try and make me like this class!"

My gloomy mood returned in spite of myself and I again asked myself, "Is it worth it?" Then I made a very conscious resolve. That young man with the unopened book, whom I will call Jim, would answer this question for me. "All right, Jim, old kid!" I said to myself, "You will be my measuring stick. I won't give you any special attention above other students, but I will use you as a gauge of my success or failure. If I fail to reach you then I will have the answer to my question!" This unspoken pledge was important to me in the days that followed but was pushed to the back of my mind with the press of everyday tasks.

Classes continued and our old building began to be looked upon with tolerance and growing fondness in spite of its inconvenience.

In the meantime a conference with the high school principal provided me with insight into the challenges I faced with some of my students. I was particularly concerned about the

senior boys. When I mentioned Jim's name, the reaction was electric.

"Let me show you something," the principal said, stepping to his file cabinet.

After a brief pause he pulled Jim's file from a drawer, opened it, and began reading a few comments that had been submitted by various teachers: "Drunk and disorderly at the school dance." "Profane and abusive language directed at the teacher." "Disrespectful and rebellious toward authority."

"I would like to see you reach that kid!" was the principal's comment, and I wondered again at the task I had set for myself.

As weeks passed I became much closer to my students and strong bonds of friendship were formed through spiritual experiences we shared in class. Several months after the beginning of school I almost unconsciously became aware of some changes in Jim's attitude. The book on his desk which had long remained unopened was finally being opened and read with interest. He began to ask questions and participate in class discussions. Then one day he surprised us all by demanding, "Let's not have a devotional today; let's get on with the story!"

Several little incidents reflected Jim's change in attitude, but one stands out above the rest. It was the day we talked about contentions. Our lesson was structured around the counsel given by the Savior:

For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. (3 Nephi 11:29.)

I previously arranged with one sometimes-rowdy student to assist me with an object lesson demonstrating bad feelings we have when there is a spirit of contention. With my permission he deliberately came into class late, banged down his books, and sprawled out in his seat without apology.

In righteous anger I snapped at him, "What's the big idea? Why are you late? I don't like your attitude one bit!"

Indignantly he shouted back, "Well, I didn't ask to take this class!"

I retorted in kind, "Well, we can get along without you!" Whereupon he gathered up his books and angrily stomped out of the room.

A quietness filled the classroom until Jim's spontaneous comment broke the silence, "Oh, for Pete's sake, Harold, come back here and act your age!"

We had a lot of fun that day bringing Harold back into class and reestablishing order. We talked about how terrible we felt when there was a spirit of contention in the class, but the thing we most remembered was Jim's comment and his obvious desire to be a part of a good seminary class.

Skies seemed brighter after that day. My days would often be easier when I would overhear comments by students such as, "Have you noticed the change in Jim lately? The boys he buddies around with say he won't even take a drink anymore."

One day a senior boy lingered behind after class was dismissed and said, "Brother Lynn, I have something to tell you that you might be interested in. You know, part of my home teaching assignment is to go with my companion to Jim's house. Well, the other night when we were there my senior companion was talking to Jim's parents and the old subject of taking released time from school for seminary came up again. Jim's mother rather forcefully said, 'I'm against it myself; I don't think they should mix church and school!' Then she turned to Jim and asked, 'What do you think, Jim?' Jim looked at her and said, 'Mother, it is the greatest desire of my heart to become a seminary teacher!' His mother nearly fell out of her chair!"

Jim never spoke to me about any of this, but his humble spirit told me much more than words could express. His decision to live according to the Lord's way was also a strong influence on his friends who followed his example. There was even talk about Jim desiring to fill a mission. Students told me that he had decided to attend one year of college, preparing himself to serve the Lord as a missionary.

The following winter I received a letter from Jim who was away from home attending the university. By that time we had moved into a beautiful new seminary building located on the same spot where we had parked the bus only a year before. We had left our rented house near the alley with an emotional farewell because we had grown to love the little shack through the pleasant experiences which were shared within its walls.

Jim's letter brought a lump to my throat as

I read with misty eyes: "Dear Brother Lynn, I don't know how to thank you . . ." He poured out the feelings of his heart in a way that he had been unable to do in person. "I have come a long way," he continued. "I watched you all year and waited for you to make a mistake. . . ." This frightened me! Then came his request, "I don't know if they have told you but next month I leave for my mission. Will you speak at my farewell?"

Today as I drove through the early morning darkness to the temple my thoughts returned to Jim. I thought of the mission he had honorably filled and the young sweet girl he was about to marry. I thought of all the other youngsters who had presented such a challenge and had become so special to me. My soul filled with warmth as I remembered that every senior boy that year had now completed an honorable mission for the Church. Many were married, as Jim was being married today, in the house of the Lord. They were fine young men and I felt toward them as Helaman did toward the fine young men with whom he associated, and like him called them my "sons."

The temple ceremony was beautiful. Clothed in white the couple had knelt at the altar and exchanged vows of eternal love and devotion.

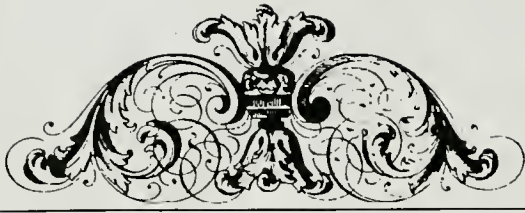
As I walked from this beautiful house of God, I tasted of the fruit of being a teacher. I had taken a large bite of "the kind of pay that doesn't come in an envelope" and it was delicious.

### In Memoriam

Sincere sympathy is extended to Brother and Sister Douglas Williams in the loss of their firstborn child, Brian Douglas, three, who was fatally injured in an automobile accident November 19.

Sister Williams sustained serious injuries but gratefully has completely recovered.

Brother Williams is a neophyte with the department, his initial assignment being that of teacher at the Montpelier Seminary.



# Laying the Foundation for Teaching Excellence



**Glen M. Roylance**  
Institute Instructor, San Diego, California

Although there are many facets of preparation in the process of developing teaching excellence, there appear to be some special areas in which adequate preparation is of vital importance for the teacher of spiritual truths. It is the purpose of this article to discuss two of these key areas—the intellectual-attitudinal and the spiritual.

## **Establishing Objectives**

The first challenge facing the seminary or institute teacher is that of determining exactly what he is attempting to accomplish. The teacher who fails to look at the real needs of students often comes to view the understanding of subject matter as an end rather than a means to self-mastery for the student. Those who teach the precepts of Christ must be more than purveyors of information. The very heart of their message is that a man can and must change and refine himself. Proper teaching of this message will establish the efficacy of such a dynamic principle, for the student will come to feel the power of regeneration within him. The goal of such teaching is to help students "experience" the gospel of Christ.

## **Sensitivity to Student Needs**

If the teacher's role could be considered that of a catalyst in bringing about change, then

how shall facility in such a role be achieved? First, the teacher must draw near to the needs of his students. He will come to realize that spiritual maturity, as well as mental and emotional maturity, exists in varying degrees among students. He will come to be sensitive in his appraisal of individuals, as well as of entire classes, as he assesses intellectual, emotional, social, and spiritual needs.

## **Bringing Realization and Decision**

The product of such sensitivity would hopefully be the answer to such questions as "What am I trying to accomplish with this class or with this student?" "What understanding, what resolve, what experience is necessary?" Ideally, teaching guided by such introspection brings about one of two, or both, levels of student responses—realization or decision.

The term realization is used to describe that magic moment of insight in the teaching-learning process wherein the student finds concepts finally crystallizing. When facilitated by the influence of the Spirit, such concepts are not only rationally appealing but find a far deeper affirmation within the student.

The second level of student response is typically an outgrowth of the first. It is that point when heart and mind untie in the decision to apply what has been verified to be correct. This is the type of decision which the student takes with him from the classroom to influence his daily living.

## **Spiritual Preparation**

Another dimension of preparation is that of a spiritual nature. Indeed, if a teacher is to truly stimulate dynamic faith and inspire Christlike living, he must have the capacity to use gifts and powers of the Spirit in the classroom setting. The following principles suggest the manner in which such sensitivity to the whisperings of the Spirit can be achieved.

## **Recognizing a Need**

Although the value of professionalism in religious education goes undisputed, there is unfortunately a hazard that frequently accompanies professional status, that being an attitude of self-sufficiency. The professionally competent, as well as the intellectually gifted, may well find it difficult to recognize the need for a spiritual endowment. In practice natural skill or professional techniques are easily enthroned as excellence in teaching, while much fertile ground remains uncultivated. In such instances as these the Lord's injunctions to the elders of the Church appear to have particular application:

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth,

doth he preach it by the Spirit of truth or some other way?

And if it be by some other way it is not of God.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

If it be some other way it is not of God.  
(D&C 50:17-20.)

From the preceding one might conclude that the true professionalism as it functions in the work of the ministry of Christ must fully embrace the premise that nothing can give greater facility to the teacher nor have greater impact upon the heart of the student than the power of the Holy Ghost. Although skillful methods of student involvement, professional use of group dynamics principles, or knowledgeable application of learning theory may net positive results in the classroom (results which are to be strived for), they are nevertheless powerless to produce the mighty change of heart that transforms men. These changes are facilitated by the refining power of the Spirit and consequently must be relied upon to give life to the teacher's presentation regardless of the techniques employed.

### **Cultivating Personal Desire**

There seems to be a basic difference between an intellectual acknowledgment of one's need for the influence of the Spirit and the point of actual "felt" need. This is an elusive quality of the heart, for it comes into the foreground only as pride and feelings of self-sufficiency retreat. In fact, the yearning desire for a spiritual gift appears to be the antithesis of asserted self-sufficiency. This desire motivates the instructor to retire in secret prayer and plead for the power to succeed. Thus motivated, the instructor renews that petition in a moment of meditation or silent prayer before entering the classroom.

The writer once knew an instructor who made it a practice to reserve 15 or 20 minutes prior to each lesson for private meditation and devotion. It was during these few moments in pursuit of the Spirit that concepts jelled and presentation techniques crystallized. It was during these moments that dedication became a tangible feeling rather than a platitude, and this instructor was touched by the Master that he might, in like manner, inspire those who were to listen.

### **Cultivating Personal Worthiness**

Most people experience times when the influence of the Spirit seems exceptionally strong. The great challenge embodied in teaching spiritual truths is that of experiencing this nearness at the exact time it is needed. Scriptures point

out that this capacity exists in direct proportion to the degree to which we master the internal man—the man whose thoughts dictate outward action.

How happy is the lot of the teacher who has in such a manner consecrated himself to the ministry of the Savior. His is not the stiff, self-righteous pretense of piety but a true holiness. His is the heart softened through humility to the point that he may achieve true greatness.

May we all give proper consideration to laying a good foundation for teaching excellence. May our preparation lift us above that level of competence required in secular education, for our goal is to share with the Master Teacher the ability to touch and change lives.

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### **CONTINUOUS PROCESS . . . Continued from page 5**

In this continuous process of laying foundations, whether for the structure of a building or development of character, one cannot skip nor make shoddy intermediate stages without weakening the structure of the building or depriving character of its fullest growth, for greatness of character and beauty of structure are dependent upon the virtue of the aggregation of its many parts which is not accomplished at the sacrifice of time, expense or labor.

Somehow foundations are closely knit to the character of man and the virtues which make up his life, for the strength or weakness of any ventures in which he is involved hinges upon the qualities of his own character. Even the foundation of a building has imparted into it the honesty, loyalty, integrity, and intelligence of its builder. The brick, though inanimate, reflects the qualities of its designer in the fulness of its entirety, the compactness of its form, and the beauty of its design; and also lends these qualities to the completed structure of that which it is a part. So with all foundations the strength or weakness of one reinforces or diminishes the other. It is written, ". . . for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). The final embodiment or expected fulness may never be attained without observance to these principles or virtues in human life.

Step by step, minute by minute, from "milk" to "meat" man lays his foundations. He must have "light" as in the first Creation. He cannot proceed in ignorance and darkness, for the laying of foundations is a continuous process accomplished only in the "light" of intelligence and with the harmonic bond of virtue and the creative power of work.

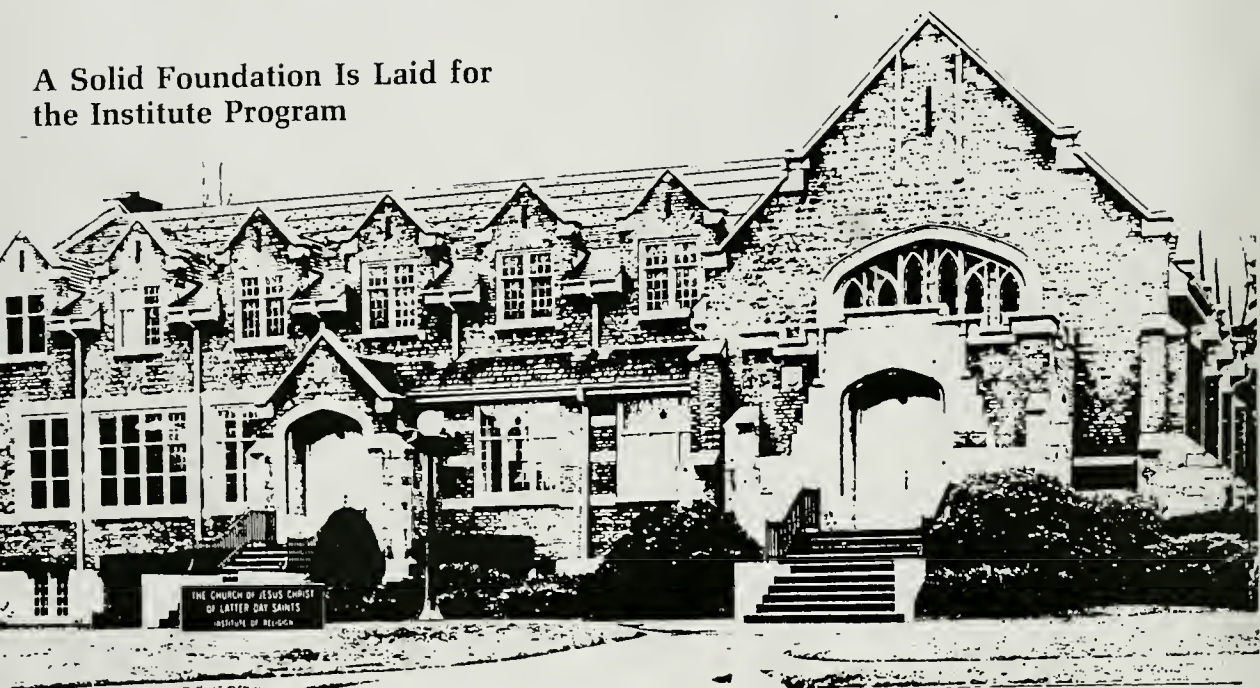
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Ward H. Magleby  
Director of Publicity,  
National Secretary of  
Deseret Clubs, and  
Assistant Department  
Editor

# 1926 ANOTHER BEGINNING MOSCOW IDAHO

## A Solid Foundation Is Laid for the Institute Program



"Heber, we are making a mistake," was the abrupt statement of Charles W. Nibley, counselor to President Heber J. Grant, as final instructions were being given to J. Wiley Sessions, recently returned president of the South African Mission, as he was being assigned to a job with the Utah-Idaho Sugar Company, the Church being the principal owner thereof.

"I'm afraid we are. I have not felt just right about assigning this brother to the sugar business," replied President Grant.

President Nibley looked Brother Sessions directly in the eyes and said with a conviction which Brother Sessions will never forget, "You are the man to go to Moscow, Idaho, to take care of our students registered at the University of Idaho."

"No! no! Are you calling me on another mission?" asked Brother Sessions in astonish-

ment. Such an assignment had never entered his mind. He was wholly unaware that the Church was contemplating religious instruction to college students.

"Of course not," said President Grant with his characteristic chuckle. "We are giving you a chance to render a great service to the Church and for yourself a fine professional opportunity."

As Brother Sessions arose to leave the President's office, President Nibley, sensing how disappointed he was, also arose, put his arm around him, and said, "Don't be disturbed. This is what the Lord wants you to do. God bless you."

A week later in late October 1926, J. Wiley Sessions and his talented wife, who was to prove a great asset to him in this assignment, arrived in Moscow to fulfill the charge which

had been given to him by the prophet of the Lord. They almost felt they had something in common with Adam and Eve. After presiding over a mission for seven years, they were now truly pioneers in a program without precedent. They were in a quandary as to how to proceed.

It was obvious a building would be necessary. But how was the land to be acquired? What type of building would be needed to carry out the new program? In fact, what was the program to consist of and how would it relate to the university? There was no one from whom advice could be sought. Nothing like this had ever been undertaken before in the Church.

Moscow was not a Mormon community. In fact, there was some reaction against the Church. One must make a friend before he can make a convert was a lesson Brother Sessions had learned well as mission president. This was his first approach as he put his plow into virgin soil.

Both college graduates, he and his wife enrolled in graduate courses at the university. This provided a good entree to students and faculty. Brother Sessions joined the Chamber of Commerce and the Kiwanis Club, becoming most active in club projects in support of the university. His wife became active in civic and university activities for women.

Sometime later Dr. Adam S. Bennion, Church commissioner of education; Rudger Clawson, President of the Council of the Twelve Apostles; and President Heber J. Grant met with influential citizens of the community and faculty, making it clear that the Moscow project was in line with Church policy to give students their freedom to attend the school of their choice anywhere and that the Church would provide appropriate facilities for them to make religion an integral part of their university training by providing them "a Church away from home." When it became generally known that the Church was sincere and acting in good faith and that the institution would be established near the university and would be a credit to the school, opposition was replaced with wholesome and complete cooperation from the citizens of Moscow, through the president and faculty of the university to the state board of education.

To acquire a building site, a committee was appointed by Brother Sessions consisting of himself, Professor George L. Luke, Professor W. J. Wilde, and Dr. Elmo J. Call (chiropractor)—all members of the Church. It soon became apparent to the committee that the corner of Deacon Street and University Avenue was the most satisfactory site for the building. The location with a two-story home on the property was

for sale.

With considerable assistance from the Chamber of Commerce to the point of offering to assist in the purchase price of \$3,000, the Church elected to pay the full price for the property, thanking "the good people of Moscow for their generous offer and kind cooperation." (Letter of President Grant to J. Wiley Sessions.)

In conference with President Grant as to the allocation of funds for the construction of the building, Brother Sessions said, "President Grant, I cannot go back to Moscow and build a little shanty at the University of Idaho."

"If we give you \$40,000, you will return and ask for \$49,000 or \$50,000."

"President Grant, I promise that I will not ask you for \$45,000 or \$50,000, but I will not promise that I will not ask for \$55,000 to \$60,000."

President Grant smiled and said, "Of course, the Moscow building must be nice."

The next morning Brother Sessions was called into President Nibley's office at which time a telegram from President Grant, who had left the city on other Church business, was read to him, which said in part: "I had a talk yesterday with Brother Sessions. I favor to give him what he wants for our Moscow Seminary [The name institute had not yet been designated.] The building must be well done since it is near the campus of the University."

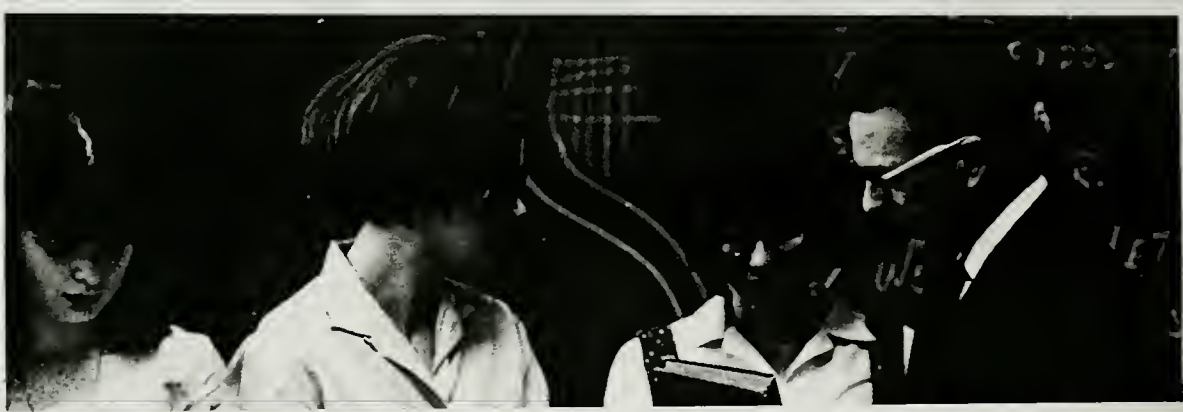
In conference a few days later, President Grant's instructions were: "We will not ask for bids or set a definite amount, but we will call you [President Nibley] and Brother Sessions to go ahead and build the approved building and know you won't spend too much money."

Arthur Price was named architect and Howard J. McKean construction supervisor. The first institute building of the Church was under way. A budget of \$60,000 was set up for the building.

Under the efficient direction of Brother McKean, with loyal dedication from a competent crew of workers and with the support of suppliers and friends, the Moscow project, ambitious as it was, proved economical. Upon its completion \$5,000 was returned to President Grant which pleased him greatly. He said, "I did not think it possible or that I should live to see this occur."

As the building was nearing completion, observed with great wonderment by townspeople and university faculty, Dr. Eldridge, chairman of the language department and dean of the faculty, inquired, "What is this institution to be called? I suggest it be named the Latter-day

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# LAYING THE FOUNDATION FOR LEARNING

Some came to class in pairs, others in groups of three or four, and still others as "loners." As they filed in it was apparent that they had much in common and yet they were also very divergent. They showed differences in looks, dress, background, and experience. In the main they were a new group, but some of them I had known from previous classes. Yet even these were not the same as I knew them—they had matured, developed new interests, experienced many new things, and formed new attitudes since last we met. As they took their seats I saw in their faces a challenge: "Well, here we are! Now what do you have for us?"

Their challenge demanded that I present something worthwhile and interesting. Yet here was a group accustomed to the saturation effect of mass media—a well-traveled generation in which almost everyone has his own personal radio and many their own television sets—a group to which the printed pages of newspapers, books, pocketbooks, etc., are available in profusion. They are part of an age accustomed to high-level advertising campaigns, cineramic extravaganzas, and stereophonic sounds. I seriously questioned whether I could lay for them a foundation for real learning or would be the cause of boredom.

From my seminary experience I realized that those who registered boredom would tend to become discipline problems, and I recalled that in institute classes bored students "never die but just fade away" and become conspicuous by their absence.

Previous study and experience had taught me that positive learning usually does not take place in the absence of interest and that interest on the part of students is not spontaneous. Students are more likely concerned about their present needs, such as growing into adulthood, gaining recognition, belonging to a peer group, response from and growing in the esteem of

their fellow students, along with their own feeling of self-worth and personal growth.

I knew as they sat before me that students come to class with a multitude of different thoughts, problems, and interests. They may be thinking of a forthcoming school activity; of getting a date with that certain someone; a dispute they recently had with a teacher, parent, or friend; the paper they have to write; or a test that is coming up soon. These or any number of other interests may occupy their minds as they sit in class. This realization hit me with great impact and I questioned: "What can I do?"

## What Can I Do?

At first I began searching for gimmicks, and then just as if I stood before a mirror, the answer came: "Look hard at yourself! The answer lies within you! The teacher holds the key to interest. His personality, appearance, testimony, enthusiasm, ability, and action are determining factors."

I recognized that to establish a proper environment for learning I must develop a healthy rapport between my students and me. I must become personally interested in them and come to really know them. To create interest a teacher must establish a process of learning that will satisfy the real and abiding needs of students. I must then come to know and utilize their natural interests. I must help them become aware of their needs and guide them to positive solutions to their problems. By creating learning situations that fulfill student needs, a teacher can stimulate within his student a need to know.

Am I willing to pay the price—the price of thorough preparation? Here is a real key to interest. Preparation involves more than a survey of the facts to be presented. It includes earnest and thoughtful consideration of how the



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concepts of the lesson can be effectively communicated.

The teacher needs to have his subject and lesson so well in mind that he can shift gears in his presentation, taking full advantage of situations which may develop in class. He must be able to maintain eye contact with all students and keep them alert. Preparation allows the teacher to unleash the power of his personality which is so important to successful teaching.

#### **Securing Initial Interest**

Alfred Hitchcock produced a television play several years ago which was built around the relationship of a husband and his very talkative, nagging wife. The man had a hearing problem and had developed a psychological device for turning off his hearing by pulling his right earlobe. In this way he tuned out the nagging voice of his wife. It is often so with students—they tune out their teacher and live in a world of their own thoughts.

Students come to class engrossed in their own thoughts and problems, and the teacher's first challenge is to capture their interest, take them away from their own private concerns, and focus their attention on the subject under consideration. The introduction of a lesson must kindle a spontaneous interest and break through the students' initial apathy and divert them from their own thoughts. A teacher must first gain students' attention before he can hope to teach them.

I recalled that successful teachers whom I had observed seemed to capture the interest of students quite naturally in a variety of ways. They did not particularly put on a show but they did stimulate students. They used such devices as:

1. **Stimulating or thought-provoking questions** such as: Why are you a Mormon?

What evidence do you have that Joseph Smith saw God when the Bible states that "No man hath seen God at any time"? With a little thought and preparation a teacher can come up with good questions for any lesson.

2. **Short, dynamic stories.** Every teacher should be a collector of good stories. They can be found in numerous books or magazines such as **The Improvement Era** or **Reader's Digest**. They can be drawn from the scriptures or history as well as a rich store of personal experiences.
3. **Case studies and problem situations.** These can be real experiences or some conceived by the imagination of the teacher. It's a simple process and a very good teaching device. An example could be as follows:

Jane has been asked to go to the junior prom by a popular, good-looking, non-member of the Church. Her parents have taught her to date only with active Latter-day Saint boys and she knows they would not approve. What should she do?

4. **Provocative statements** spoken or written on the blackboard. For a lesson on prayer the teacher could write on the board, "Ere you left your room this morning, did you?" Or he could simply put a large question mark on the board.
5. **Object lessons.** Chemicals dropped into water to discolor and then to clear the solution can be used to demonstrate sin and repentance. A water tap could be used to demonstrate the influence of the Holy Ghost showing that it has to be open for a flow to take place; we must likewise be "open" to receive spiritual guidance.
6. **Role playing or dramatic illustrations.**

Students can be involved in acting out parental and child conflict situations, how to get a date, and numerous other situations.

7. **Competitive activities.** Debates, scripture chases, and seminary bowls have drawn many young people into activity—especially boys who have or would have not participated
8. **Humorous remarks or anecdotes.** A good teacher collects and uses these so that they appear naturally in his presentation.
9. **Newspaper or magazine clippings.** Clippings such as "God Is Dead," some dealing with tragedy, good turns, expressions of wholesome attitudes, social problems, and numerous others can be found.
10. **Pictures or charts** which have a message should be well chosen. Such are readily available in **The Improvement Era**, **Instructor**, and other magazines. Even composite mock-ups can be made with a little imagination such as changing slogans to the opposite of what they actually originally included.
11. **Current events** of special interest should be in good taste, particularly those selected from happenings in the ward, stake, school, or community. In any event, selection should be made from events with which students are familiar, can relate to, and desire to discuss. Accidents, deaths, temple marriages, and many other events could be capitalized upon for teaching opportunities.

The determining factor in capturing initial interest is not entertainment but rather deciding what needs to be accomplished in a given lesson and then deciding on the most appropriate and most economical manner of introducing it. The so-called "motivational item" must effectively introduce the lesson and focus student attention upon the subject to be considered. When it fails to do this, students give only momentary attention and then slip back into the world of their own thoughts as the teacher moves into his lesson.

### **Maintaining a High Level of Interest**

It is obvious that some students enter religion classes with a built-in attitude of boredom which has been conditioned by previous experience in the study of religion or history. They have been bored by classes wherein emphasis has been placed on facts, figures, and a mountain of meaningless detail. These students

view the past as something dead and gone. They are thrilled with the present and captivated by problems and events of the here and now.

There is little to be gained by a cold, isolated study of the scriptures. If they have no relevance to life today, they are of little value. However, scriptures and religious history contain eternal principles and records of experiences which have their proper place and application in solving and preventing problems man faces today. They contain the key to a fullness of life and happiness. To the teacher falls the task of making these principles and experiences of the past come alive for students as a vital and significant part of real life in the late twentieth century.

As teachers prepare their lessons they must take time to think, to think of parallels and applications of their subject matter to life today. They must also think through the problem of how to present these parallels and applications naturally and successfully. To do this the teacher must thrill with his subject and must see its meaningful application to life today. He must live so that the stories or scriptural concepts become part of him. He must avoid becoming involved with details and place his emphasis on great ideas or concepts and their effects upon people. By the effective use of stories, analogies, discussions, problem-solving, and other related methods, the history and scriptures of the Church can be made meaningful in the lives of students.

There is a popular religious song entitled, "I Walked Today Where Jesus Walked." It is essential in a study of scriptures that students vicariously walk with Jesus and the prophets, that they come to see as they saw, and feel as they felt. Students must be motivated to empathize with great characters of the scriptures. When this type of relationship is established, students will thrill with the scriptures. Furthermore, they will be more inclined to go back and study the scriptures throughout the remainder of their lives.

Experience caused me to recall that the classes I learned the most from were those wherein the teacher had me participate in worthwhile learning experiences. These teachers involved their students in meaningful experiences both in and out of class. Personal involvement of students is another keystone to interest and learning.

A television commercial advertising a popular brand of chewing gum began by a man

coming up to a counter and asking for some gum. The clerk inquired what kind he would like to buy and he replied, "Oh, the same old kind, the same old kind, the same old kind . . ." and repeated it several times like a broken record. At this point the commercial launched into a demonstration of the large variety of flavors available by purchasing their product. It is easy to recall students who come to class expecting "the same old thing, the same old thing, the same old thing" day after day. If interest is to be fostered then teaching approaches must be varied frequently. Students should come into class with the anticipation of wondering what new things will be discovered in class today. Learning must become a varied and exciting adventure.

Boredom, I remember, often results when a teacher misjudges his students and over or undershoots them in presenting his material.

The mind naturally makes comparisons linking like with like. It relates new truth and experience and knowledge. It proceeds from that which is known to the unknown along lines of similarity.

Teachers must relate gospel information to students' levels of experience. Students cannot appreciate nor understand principles which are unrelated to their experiences and perception. This does not mean that they cannot learn new truth. It does mean that the new truth to be comprehended has to be communicated by symbols that are understood and expanded from a base of related information.

It is well to repeat: "Positive learning usually does not take place in the absence of interest." If a teacher expects to lay a proper foundation for learning, he will concentrate his energies toward the goal of maximum student interest.

The talented teacher leads students to the fountain of learning and inspires them with an incentive to drink. He provokes within them a desire to know more. His approach is positive. He realizes that teachers do not create motives in students, but only awaken them to motives they already possess.

Yes, they came to class in pairs, in groups of three or four, and some as "loners," and I looked long and hard into their faces. Then I awakened, thankful that I had taken this time out to meditate, to dream, as it were. All too soon I will face that class or others like it. May I be blessed to capture and sustain their interest, to lay for them a proper foundation for learning.

## MOSCOW INSTITUTE . . . . Continued from page 23

Saint Institute of Religion." (Other churches could use the same name—Methodist Institute of Religion, Baptist Institute of Religion, etc.) This suggestion was sent to Dr. Joseph R. Merrill, Church commissioner of education, who soon replied to the letter "To the Director of the Latter-day Saint Institute of Religion—Moscow, Idaho." The mailman knew where to deliver the letter and the designation "institute" has continued to this day.

The building naturally reflected the English background of the well-trained architect. It was two stories high with full basement, the latter containing a recreation room, kitchen, classroom, and restrooms. The chapel was located on the ground floor, this being the home of the Moscow Branch which later became a ward. It was more recently used jointly by both the local and the student wards, the latter organized among college students only. Also on this floor were a library, classroom, lounge, and an office. The second floor was a dormitory with appropriate facilities to house 22 students.

(Note: The old building served its purpose well in its day. However, progress moved in and necessitated the demolition thereof. Institute classes are currently being held in two trailers parked on the grounds. A beautiful modern building is under construction on the site of the old one and is scheduled for occupancy on March 18.)

Commissioner Merrill in a letter to Brother Sessions on June 6, 1928, suggested that plans be made to hold a university Sunday School upon completion of the building and the beginning of the school term in the fall.

The primary purpose of this Sunday School could be to enable students to become settled in their faith by harmonizing and reconciling the truth of the Gospel with the truths of science and scholarship that they are learning in college. . . . We shall have experts in the fields of biology, psychology, philosophy, etc., outline accepted theories in their respective fields with the facts upon which these theories are based and thus attempt to show that there is no irreconcilable conflict between scientific truths and religious truths. "Truth is truth, where'er 'tis found; on Christian or on heathen ground." This would be the fundamental purpose of the courses of lectures in the Sunday School. We suggest that you

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# Book Reviews

Gaines S. Dobbins

## **Great Teachers Make a Difference**

Nashville: Broadman Press, 1965

123 pp.

Dean Jarman

Institute Director, Tucson, Arizona

Dobbins' central thesis is that great and effective teachers possess personal strength and teach things which make a difference in the lives of their students.

Greatness in teaching, according to Dobbins, is not demonstrated in the classroom alone and is not measured by the number of persons taught, fame, or skill. The important question is whether the teacher has been an influence in assisting an individual to resolve the vital issues of his life.

In developing his thesis, Dobbins first reviews his early years and attempts to show that great teachers made a difference in his life by encouraging him to get an education and study for the ministry. This review is weakly done if its purpose is the strengthening of the central issue, because the reader simply becomes aware of why the author chose the ministry.

Most of the book is centered around profiles of six successful teachers with whom the author was associated as a student. Dobbins apparently hopes that by reviewing their lives, personal qualities, teaching skills, and teachings that others will be inspired and stimulated toward greatness in teaching.

The final chapter offers hope and encouragement to "humble" and "obscure" teachers. The author contends that teachers can become great if willing to pay the price. The cost of greatness, according to Dobbins, includes "dedication, sweat of the brain, concentration, sacrifice, determination, the practice of prayer, imagination, love of people, and consecration."

Although the task which Dobbins set out to

accomplish and his principal thesis are sound, the book lacks a certain depth and quality needed to inspire teachers toward excellence. The men Dobbins reviewed were undoubtedly great teachers, but he failed to establish a respect and appreciation for their greatness. The skills and personal qualities identified were not illustrated in depth and at times were vague.

Anthony D. Lee, O.P., ed.

## **Vatican II: The Theological Dimension**

The Thomist Press, 1963

621 pp.

Eldon L. Haag

Institute Instructor, Ogden, Utah

Vatican Council II is heralded as evidence of an unsuspected vitality in the tradition-oriented structure of the Roman Catholic Church. Many see the council's purpose as being a candid appraisal of the role of the church in the awakening spirit of ecumenism and are strengthened in this opinion as numerous non-Roman observers were invited to attend council sessions. Others, perhaps more aware of the gulfs which separate the various segments of Christianity than the bridges that unite them, see the council as at least an opportunity for the magisterium of the church to speak plainly about doctrine and practice to the modern world.

The book under consideration, **Vatican II: The Theological Dimension**, joins many others written to evaluate the work of the council fathers. Some of these books are merely hasty summaries of the council's early sessions. **Vatican II** avoids many pitfalls by choosing not to be a "reporter's account" of the council, but, instead, discusses the theological subjects on the council's agenda. The editor, Anthony D. Lee, serving presently as managing editor of **The Thomist**, asserts his role as one of "reproducing faithfully the manuscripts offered by the

authors" (p. ix). Editor Lee enlists the efforts of 29 men who reflect, almost without exception, the conservative scholastic training of the Dominican Order.

The essays are theological in nature and are written in the vocabulary of the trained theologian. Theology in its ultimate sense is a science requiring precise definitions and reasonings. The layman will find the essays at this level difficult to read. The Dominican writers are prone to use the complex terminology of St. Thomas Aquinas too casually for most of us. Theology, especially in recent years, is being written with less emphasis upon special jargon and this approach is clear in several essays.

The book throws light on many Catholic concepts. The discussions on ecumenism and the nature of the church, the role of divine tradition, and the concept of papal authority are especially valuable to the LDS instructor. The following capsulates the essential ideas:

For years the church refused to join any of the many ecumenical organizations on a national or international level. This has been due to a reluctance to refer to protestant or orthodox movements other than as "schismatic" or "heretic." Of late, however, modern theologians are talking about the "Mystical Body of Christ" in terms of all baptized Christians. These essays take a decidedly conservative stance in that the church is defined as comprising those "acknowledging the Vicar of Christ" in his role as sole interpreter of doctrine and as those possessing "sacramental membership" (p. 124). No attempt is made to invalidate the baptisms of other Christians, but it is made clear that the nature and depth of the grace proffered those with incomplete sacramental systems does not compare with the grace available to those who are by faith and discipline a part of the "Body of Christ," the true church. Ecumenism, at least to these Dominican writers, involves no surrender of Roman Catholicism's claims to divine authority. They assert that ecumenism born of the Holy Ghost will naturally lead to recognition of the Holy See.

The Tridentine Formula, defined in the Council of Trent, suggests that the gospel = scripture + tradition. With the possible exception of the Old Testament it is tradition that provides the most elemental criteria for doctrine and practice in the Christian church. The essayists, sensing Protestant rejection of tradition, insist that tradition (customary belief and usage) has assisted the church through the ages to interpret the scriptures.

The authority of the pope is derived exclusively from Jesus Christ and is transmitted through Peter and his successors in the Roman See. The pope heads and is at one with the magisterium which possesses infallibility and

alone the privilege of "faithfully interpreting the teachings of Sacred Scripture and the divine apostolic tradition" (p. 200). The pope has immediate and ordinary jurisdiction in every diocese, yet his authority does in no way infringe upon the jurisdiction of the local bishop. The bishops, as successors of the apostolic college, are viewed as having derived jurisdiction from the pope in their dioceses by virtue of their appointment, but when functioning in a legally-called council they exercise authority directly from Christ. A modern challenge to the council fathers is to allow the bishops a more significant role in the developing structure of the church.

The essays deal also with such important topics as the liturgy, the sacrament of the Eucharist, censorship, and the role of the laity. The reader should be aware that **Vatican II** represents no comprehensive coverage nor does it reflect the forces of modernism struggling within the church. The book is excellent source material for the Latter-day Saint scholar in understanding the reactions of conservative Catholic theologians to the recommendations of Vatican Council II.

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Otto Eissfeldt

### **The Old Testament, An Introduction**

New York: Harper and Row, 1965

861 pp.

Paul C. Richards

Seminary Instructor, Provo, Utah

**The Old Testament, An Introduction** is a scholarly, thoroughly documented and detailed account of "The History of the Formation of the Old Testament." The author, Professor Otto Eissfeldt of Germany, follows a "scientific" approach to show that the Old Testament is essentially a collection of prose, poetry, and songs canonized after becoming popular with certain peoples. For instance, in Part One, "The Preliminary Stage: The Smallest Units and Their Setting in Life," Eissfeldt discusses such Old Testament sources as speeches, sermons, prayers, records, narratives, Hebrew poetry, sayings (legal, cultic, and prophetic), proverbs, riddles, songs (harvest, drinking, marriage, mocking, funeral, victory, and cultic), and wisdom poems.

The title of Part Two, "The Literary Prehistory of the Books of the Old Testament," gives the reader an idea of the author's approach. He makes it appear that direct revelation from God plays no role in the formation of the Old Testament, but that everything in that sacred record can be attributed to man.

The book has value for the instructor who wants to be able to state what Protestant scholarship is saying about the Old Testament. Doctrinally it has little value for the LDS stu-

dent.

The book is well documented and indexed. A reference index for scriptural passages makes it a good reference volume.

The English edition was translated by Peter R. Ackroyd from the third German edition published in 1964. The first German edition (for which there is no English edition) was published in 1934. The work is therefore well established in the scholarly circles of Protestantism. The latest edition has been supplemented with a section on new bibliographical material published up to 1964. The work also includes a survey of the texts found in the wilderness of Judea since 1947.

In addition to the first two parts of the book already mentioned, the volume contains Part Three, "The Analysis of the Books of the Old Testament"; Part Four, "The Canon"; and Part Five, "The Text."

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Merrill C. Tenney

### **New Testament Times**

Grand Rapids: William B. Eerdmans Publishing Company, 1965  
396 pp.

**M. R. Gottfredson**

Institute Instructor, Pocatello, Idaho

**New Testament Times** could prove useful in both high school and college libraries as a source of reference to the background of the New Testament when a survey-type reference is appropriate. The principal service rendered by a survey-type reference is the brief identification of specific, hitherto unknown, factual points as they relate to a very general context of knowledge. One could use Tenney's work, for example, to identify in several paragraphs each the apostolic fathers, the Apologists, the Pharisees, the Sadducees, the Essenes, the Eleusinian mysteries, etc. One should not expect in a work of this type, however, to be able to follow the scholarly debate and conclusions regarding the details of the nature of and relationship to Christianity of each of these groups.

Tenney's work contains no real critical apparatus constructed to implement scholarly research in the specific areas covered by the book. A few footnotes are dispersed throughout the book, but a multitude of points are made and conclusions reached for which there are no references to the scholarly debate over the issues represented. In addition, as a consequence of the purpose of the work, the book provides no bibliography as a critical apparatus to assist the reader in further research in the areas identified in the main body of the material presented.

This book is not a book on the New Testament but a survey-reference source concerning

New Testament times—that is, it contains background material for a study of the New Testament. Whereas, for example, a portion of the New Testament is concerned with the birth of Jesus, its nature and significance (and consequently only mentions Caesar Augustus), a portion of this book is concerned with an elaboration of the Augustan Age of the Roman world and only mentions the birth of Jesus. Essentially the same observation might be made in another way by saying that this work is not a history or representation of Christian doctrine, dogma, or theology. Consequently, one does not find a discussion of the incarnation, trinity, atonement, etc.

The work is basically conservative in scholarship and presents an accurate general picture of New Testament times. The author is not a prominent New Testament scholar but appears to be qualified by training and experience as a Ph.D. in Greek and patristic studies from Harvard and professor of Bible and theology in Wheaton College to present adequately this work on **New Testament Times**.

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Huston Smith

### **The Religions of Man**

Harper and Row: New York  
1958

**Richard K. Hanks**

Assistant to the Institute Director for  
Student Activities, Pocatello, Idaho

In this book about values, there is little concern for the usual matter-of-fact historical approach to understanding world religions. Smith is solely interested in basic ideas which determine man's behavior—all else is trivia.

In spite of numerous scholarly texts on the subject, Smith had a better idea:

I knew of none which took this as its single object; against the backdrop of critical scholarship to carry the intelligent layman into the heart of the world's great living faiths to the point where he might see and even feel why and how they guide and motivate the lives of those who live by them.

In his determination to write a singular and purposeful approach to the subject, he zeroed in with magnified intensity on the basic concepts of religions in an attempt to expose the vital organs of the patient. With a deft hand he slashed away all fatty tissues, laying bare only the life-giving essentials for the reader to examine. This scalpel wielding, however, has not gone unnoticed by some historians who contend the book "sits loose on the facts." "It is written," reports Smith, "against the background of what scholars have uncovered about

history of religions, but their material has been built up without allowing it to clutter or eclipse the meaning the religions held and hold for human life."

Smith's point is well taken. For him religion is not a compilation of historical facts but a matter of meanings and values. This then is the essence of his work—the promotion of understanding and meaning of men's beliefs through an in-depth study of ideas. His contribution in this regard is substantial; his historical scaffolding sufficient to give substance to his work.

The author is a capable scholar who takes his religions seriously. To him religion is an "acute fever" in contrast to a "dull habit" as William James suggests. He writes convincingly—almost compellingly—inspiring the reader to make another visit to the marketplace of ideas for reevaluation. He is a keen observer and most apt at ferreting out and examining essentials and communicating such findings in the language of the layman. His work is saturated with perceptive insights into human reasoning and behavior. He is a discerning world citizen alert to human response and needs. He sprinkles his writings with anecdotes, examples, quotes, and illustrations which make it highly readable.

Smith was professor of philosophy for 10 years at Washington University in St. Louis. He is currently professor of philosophy at Massachusetts Institute of Technology. Having lived his first 17 years in China, he enjoyed early exposure to the beliefs of others. There is little doubt that Huston Smith is one of America's most respected interpreters of world religions today.

The book is a well-documented work including a fine bibliography. The author has gone to considerable length to insure the accuracy of its content by having each chapter carefully proofread by a recognized authority who is usually a practicing adherent of each religion.

Obviously the main strength of the book is also its chief weakness—the book's singleness of purpose prohibits it from being the ideal all-purpose textbook on the subject. More complete treatises on the subject of world religions are available, however, and are recommended to the teacher who prefers the convenience of a one-volume text of a general reader type.

**The Religions of Man** is limited also in the number of religions discussed. Hinduism, Buddhism, Confucianism, Taoism, Judaism, Islamism, and Christianity are handled rather respectably, but Shintoism, Zoroastrianism, Sikhism, and Jainism are rather slighted. I hope some day Smith will offer his prodigious talent to these others as well.

MOSCOW INSTITUTE . . . Continued from page 27

proceed to arrange such a course to cover thirty or more lectures for the Moscow Sunday School.

Much more difficult than providing physical facilities—the construction of the building—was the formulation of a curriculum. Brother Sessions expressed himself thusly on this difficult matter, July 24, 1928: "I have been working on a plan for the organization for our Institute and the courses we should offer in our weekday classes. I confess that the building of a curriculum for such an institution has worried me a lot and it is a job that I feel unqualified for."

Dr. Merrill established the basic philosophy in the institute program when he replied two days later:

In this collegiate seminary work we are, of course, starting on a new thing in the Church. But if we keep the objective clearly in mind it may be helpful. And may I say that this objective, as I see it, is to enable our young people attending the colleges to make the necessary adjustments between the things they have been taught in the Church and the things they are learning in the university, to enable them to become firmly settled in their faith as members of the Church. The big question, then, is what means and methods can be employed to help them to make these reconciliations and adjustments. The primary purpose, therefore, is not to teach them theology. It is not to prepare them for seminary teachers or preachers of the Gospel. We should, therefore, continually hold before our minds that we want to hold them in the Church, make them active, intelligent, sincere Latter-day Saints. We want to keep them from growing cold in the faith and indifferent to their obligations as Church members. We want to help them to see that it is perfectly reasonable and logical to be really sincere Latter-day Saints.

Now, then, of course you know that to keep one interested in any cause, he should be more or less active in that cause. And you know that when our young people go to college and study science and philosophy in all their branches, that they are inclined to become materialistic, to forget God, and to believe that the knowledge of men is all-sufficient; further, that modern scholarship is thought to reveal many crudities and absurdities in our religious faith, that the theories of evolution in all its phases makes religious truths appear as crude absurdities. Can the truths of science and philosophy be reconciled with religious

truths? If so, can our young people be led to make these reconciliations? These are questions and lines of thought that indicate our problem.

Personally, I am convinced that religion is as reasonable as science; that religious truths and scientific truths nowhere are in conflict; that there is one great unifying purpose extending throughout all creation; that we are living in a wonderful, though at the present time deeply mysterious, world; and that there is an all-wise, all-powerful Creator back of it all. Can this same faith be developed in the minds of all our collegiate and university students? Our collegiate institutes are established as means to this end.

With the building completed and courses formulated, eight hours of credit to be accepted by the university toward graduation therefrom, President Charles W. Nibley, who had had a strong personal interest in the project since its inception; Dr. Joseph F. Merrill, Church commissioner of education; and many Idaho Church officials came to the dedication on September 25, 1928, of the first institute in the Church. President Nibley pronounced the dedicatory prayer.

The project proved a valuable asset to the university, a great blessing to the lives it touched, and to the Church. It soon won great respect among colleges and universities throughout the Northwest.

After four years as director of the institute, J. Wiley Sessions was succeeded by Dr. Sidney B. Sperry who gave dignity and intellectual content to the courses. Beginning in 1931 George Tanner became head of the institute after study in the graduate school of religion at the Chicago University. For the next 29 years, longer than all other directors combined, he presided over the institute. His students almost perennially excelled in scholarship and athletic competition sponsored by the university. During the depression years he also expanded the boarding facilities of students to include not only those housed in the institute building but in several residence halls on campus as well, making it possible for many students to attend the university who for financial reasons would otherwise have been unable to do so.

Other directors of the mother institute of the Church who have all carried on in the great tradition of their predecessors include Dr. Dan Workman from February to May of 1960 and for a three-year period later—1962-65; Dr. Joe J. Christensen, 1960-62; and William O. Nelson, 1965 to the present. The latter also holds the distinction of being the first instructor at the institute—the year previous to his

appointment as director—the enrollment having outgrown the services of one man. John Madson was also instructor for one year, 1965-66, followed by Gale Brimhall currently serving in this capacity.

## BIBLE LANDS FACULTY TOUR SCHEDULED

The first faculty study tour of the lands of the Bible hopefully to be offered annually or at least biannually, will be conducted this summer. This tour will be a cooperative effort between the Department of Seminaries and Institutes of Religion and the College of Religious Instruction at Brigham Young University. Ten faculty members from the college will be joined by five of our personnel to make up the initial group. The tour will leave Salt Lake City airport June 4, visiting Greece, Turkey, Egypt, Lebanon, Syria, Jordan, Israel, Italy, France, England, and Scotland, arriving back in New York August 1. Twenty-one days will be spent in Israel.

"The School of the Professors," as the group has already come to be known, will carry no credit, but will consist of lectures prepared and presented by group members at appropriate sites; on-the-spot lectures by local professors in countries visited; discussions; and guided tours of cities, museums, and other points of interest.

"Everything will be tailor-made for the occasion," according to Daniel H. Ludlow, Dean of the College of Religious Instruction, who will co-direct the tour with Alma P. Burton. Dean Ludlow is currently in Israel with the first group of BYU students to spend a semester abroad studying in Israel. Final arrangements for each day's activity will be made by him during the next few months.

In the process of obtaining background for their tour, the group has been meeting in two-hour sessions each Friday with experts in appropriate areas serving as instructors.

Those eligible to participate must (1) have a doctor's degree, (2) be eligible for sabbatical leave, and (3) be unassigned by the department for the duration of the tour. Wives are encouraged to accompany their husbands.

Department personnel participating this summer in addition to Alma P. Burton, will be Ray C. Colton, Reed C. Durham, Jr., Jerald R. Johansen, and Leland H. Gentry.

**Citation  
to Accompany the  
Air Force ROTC  
Outstanding  
Service Award to  
William E. Berrett**

As military coordinator for the Air Force ROTC program at Brigham Young University from 1951 to 1966, Vice-President William E. Berrett has distinguished himself through outstanding service in support of the Air Force ROTC program. He was instrumental in the establishment of the unit at Brigham Young University in 1951.

His untiring efforts to provide adequate facilities and financial and administrative support have resulted in an outstanding detachment, enabling the Air Force to commission 626 2nd lieutenants during this period. He was very active in promoting the Air Force image on campus and participated in many of the Air Force supported programs.

Without his tireless efforts and outstanding support throughout the years, the mission of the Air Force ROTC program on campus would have been much more difficult to achieve and the goals harder to accomplish.

The distinct contribution and dedicated efforts of Vice-President William E. Berrett reflect great credit upon himself and have earned for him the sincere gratitude of the United States Air Force.

(The above citation was presented to President Berrett by Lt. Colonel Jesse E. Lloyd, Brigham Young University AFROTC, December 8, 1967, at the dedication of Memorial Hall in the Ernest L. Wilkinson Center as part of American Week activities on BYU campus.)

The first part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The second part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The third part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The fourth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The fifth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The sixth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The seventh part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The eighth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The ninth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state. The tenth part of the paper discusses the importance of the study of the history of the English language. It is argued that a knowledge of the history of the language is essential for a full understanding of the language in its present state.